3:Westermann E-5 (1910) 1912 FJ23 Shilluk FJ23

845 **REARING AND EDUCATION OF CHILDREN**

On the average number of children in a family vide page XXIII. The birth of twins is regarded as the greatest of good fortune.

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Affection of parents for their children is not wanting. The mother often places the infant in a long basket or bed made of grass; this she carries on her head or covers with a mat in some secure place, while the child sleeps. Education

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is limited to teaching the children the work and skill which the parents command.

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The naming of the children is done by some member of the family, in most cases by the parents or grandparents. The name generally has some connection with circumstances attending the birth. The name *Agu* ("she died") is often given when the birth occurs in close proximity to a death in the family. *Nwaiło* is a very common name; it indicates that the mother of the child has prayed for a child by sweeping a sacred house (a temple of Nyikang or of some other ancient king) with a bunch of straw. Men often acquire a second name when grown up; this one is in most cases called after the name of a cow or an ox.

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When the boys are from thirteen to fifteen years old, they start the cultivation of a small field of their own, for the result of which they try to acquire cattle.

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— The boys and young men of a village born in the same year form a companionship, all member of such a "class" having a common name. The young men of a village do not sleep in their parents' houses, but their common sleeping place is in the cow-shed of the village. The act of sleeping in the barn is called "sleeping in the ashes" from the fact that they during this time sleep in the ashes of the fire kept smouldering in the barn.

567 **SLAVES**

The Shilluks have some slaves secured before the present régime. Some of these are Shilluks, others are from the Kordofan and also from farther up the Nile. They were secured in war or purchased from the Arabs. In single cases Shilluk parents sold their children for food in time of famine, or gave them away to chiefs.

764 **BURIAL**

When a grown-up man dies, he is buried in or just before his hut. An ox is killed as a funeral feast, and its horns are planted on the grave so that they are visible from without. Women and children are buried in the bush. — For a description of a burial vide pages 111 and 135.

Some time after the death of a man a funeral ceremony is held; it takes place when the property of the deceased is divided among his heirs; this may be from about one month to one year after the person has died. The warriors of the neighbouring villages are invited. An ox is killed on the occasion. The ceremony consists in dancing, making displays of arms, feasting on the meat of the slain ox, and drinking merisa. The women also partake in it. Whether any religious actions are connected with it, I do not know.

592 there may be a dependent relative or friend. A man's sons live in his homestead until they get married; if their father is dead, they live in the *gol* of their eldest brother or in that of their father's married [678] brother. The owner of the homestead is the head of the *gol*; he holds the cattle belonging to the unit and is responsible for the behaviour of the members of his *gol*. He has to pay cattle in compensation for any wrong which may be committed by any of the members.

The Hamlet (pac)

34 Hamlets are built about 100 yards apart on high ground parallel to the river. They vary considerably in size according to the number of homesteads which compose them. The homesteads of a hamlet are grouped round a cattle kraal containing a hut which shelters all the herds in the rainy season. The byre and hut are used as the general meeting-places and social centres for the inhabitants at all times and guests are entertained [862] there. There is often a *geu*, a hut with no surrounding fence, which is used as a dormitory by the unmarried men. The hamlet is a homogeneous 62 unit being an extended family group or a small lineage.
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The Settlement (pouh)

The settlement consists of a number of hamlets, occupied by different [36] lineages. There are several hundred settlements, often not spacially distinct from one another. There is, however, a structural division which is recognised by the people themselves in referring to the settlement units. In spite of lineage differentiations within each settlement, all unite to defend the whole, all take part in the ritual of the age-set organisation, all participate in the settlement's relations with other settlements and all acknowledge a common chief.

554 The lineage organisation within a settlement revolves round two recog-
613 nised types of lineages: the *dyil* and the *weth*. It is said that Nyikang,
62 the Shilluk culture hero and founder of the present Shilluk tribe, origin-
[173] ally granted each settlement to a clan. The surviving descendants of the grantees are considered the 'owners of the soil' and are termed *dyil* to distinguish them from lineages which settled on their land later and which are called *weth*. If the original owners of the land are extinct, the *weth* lineage next in importance takes their place and becomes *dyil*. The members of the *dyil* lineage are closely associated with the land they occupy and are accorded considerable prestige and authority in virtue of their position and this association. The *dyil* form the core of the settlement and political activities revolve round them. The weth lineage members are not socially inferior, but the *dyil* lineages have greater prestige and are expected to be the leaders in important matters in the settlement. For this reason the *dyil* of a settlement is the 'dominant lineage'.

[629] The chief of the settlement, the *jago*, is taken from the *dyil* lineage. In practice, it occasionally happens that the dominant position of the *dyil* lineage is taken over by a stronger, wealthier, and more numerous lineage but, even if dispossessed of political power and the chieftainship, the original *dyil* lineage retains its ritual connection with the soil and also much of its local prestige. This ritual relationship remains so long as any living representatives of the original *dyil* lineage remain.

15: Oyler M-5 (ca. 1918) 1926 FJ23 Shilluk FJ23

the liver, stomach, heart, tongue, upper lip, lower lip, and lungs. The walls of the house are then pushed down, and these bits are cast on the mound. They are to be thrown by a servant of Deń. The soup in which the meat was cooked is taken by the chief servant of Deń present, and the next in rank takes a gourd of beer, and they pour these upon the mound at the same time that the meat is thrown on it. The people then dance, while they sing a song of Deń. While the servants of Deń put the higlig branch (ȳk Deń) in place, the rest of the people run to the river to take a bath.

At the close of the rainy season the family of the person who has been struck by lightning invite the people of the village to drink beer. One gourd full of the beer is thrown into the air for Deń. This observance often becomes an annual event in the family. They think it helps to keep the lightning away.

A house is never built on the exact location of a house that has been struck by lightning, though another may be built near the place. An object that has been struck by lightning is sometimes worshipped. Sacrifices may be killed and eaten in front of it.

Many of these ceremonies are borrowed from the Dinkas. Deń is worshipped by the Dinkas; they are "Deń's people." He is the spirit of the rain, or the rain.

The rains at the beginning and close of the rainy season are very often accompanied by considerable electrical displays. It is small wonder that the natives behold in amazed terror the wonderful power of nature, and it is still less cause to marvel that they try to placate the powers of the storm. The westerner, with his scientific knowledge of electricity, is often awed by the gleam of the lightning and the crash of thunder, and it is not surprising that the uneducated native is even more awed by it.

Rites connected with the Dance Initiation.

The Shilluk lad looks forward with eagerness to the time when he will be permitted to join in the dances of his people. Not only does he long for the time because of the social pleasure, as dancing is the chief amusement of the people, but the right to dance carries with it other privileges.

15: Oyler M-5 (ca. 1918) 1926 FJ23 Shilluk FJ23

Many things are denied to the young man who has not been properly initiated. He cannot take part in the formal dances, though he may join in the moonlight dances of the children. He is debarred from that pursuit so dear to the heart of the small boy, that is, he is not permitted to go to their tribal fights. However, he enjoys immunity from danger in these fights, as women and boys who have not danced are placed in the same class; it is a disgrace to kill them. In the few cases that I have known of small lads being killed, the ones who did the killing insisted that it was a mistake—that either the weapon had miscarried or they had mistaken the lad for someone else. Some timid lads may delay their initiation through fear, but to the majority it is a challenge to claim the full rights of men. The boy who has not danced is not permitted to wear the large necklaces made from the heavy hairs of the giraffe tail. He may wear a band of a few hairs, but the large ones called wīn are forbidden to him. He is also forbidden to wear the rek, the beads made from the eggshell of the ostrich. He is not permitted to use "ajōṇo" on his hair. This is a brick-like substance made by taking the cleaning from the floor of the stable in the morning, and then dried cow dung is put with it, and the resulting mixture is made into a loaf and burned with cow dung. It has a brick-like appearance when finished. It is then powdered. The young man puts oil on his head. The dust is poured on his head, and he keeps shaking his head to get it to form little balls. Other red preparations for the head may be used by the small boys. The lad who has not danced is not permitted to wear the skins of the various members of the cat tribe that the men wear at fights and dances. Finally, he is not permitted to make a formal call on the young ladies until after he has danced, and he is not granted any political rights in the village council.

The ages at the time of initiation vary. A strong lad is initiated at an earlier age than a weakling. The older men say that boys dance at an earlier age than they did formerly. The average age now is perhaps fifteen years. Some of the older men say it used to be at least twenty years. When all the older males in a family are dead a boy may be initiated younger so that he can inherit the property of his father, and also to give the family representation in the civic life of the village. Initiations may occur at both the spring and autumn dances. Those initiated the same year have a feeling of relationship for others of the same

15: Oyler M-5 (ca. 1918) 1926 FJ23 Shilluk FJ23

but he grasped it. He asked me to come and see if you are displeased. 593
I have brought him, I give him to you. He is not the only one who 881
has done such a thing, for even of old our boys have so done." If the father says, "I refused because he was small, but I am not angry," the affair is settled, and the boy returns to his home. If the father is angry, and refuses to be reconciled the boy goes home with his friend. The friend then undertakes to make a reconciliation. He gives the father a present, which is usually a sheep or a spear. If the present is refused he will send other and greater presents until the father accepts, and the acceptance implies that the son has been forgiven.

Young men who are initiated to the dance the same year usually 561
have a kindred feeling for each other. When the village goes forth to battle, the ones initiated last and the old men are supposed to be in the rear, so that they will be protected by the stronger fighting men. In a fight, men who have been initiated the same year usually keep together, though that is not always the case. When a feud begins between two villages there are men in each faction who were initiated the same year. While the men go forth by villages, yet their fights are broken up [726] into a number of personal combats. Many men refuse to contend against men who were initiated in their class, and when they find themselves near such men, they move on to seek different foes. On the other hand, others seek to engage men of their own class. Perhaps they follow the analogy of a family, for the most bitter fighting occurs when a family is divided.

After the young man is prepared for the dance he joins the young 535
men of his village who are going to the dance, though he must keep in 881
the rear. In the dances the men go through a regular form, which is largely military in nature. The novice takes part in all of these movements though he must keep to the rear. Then the mixed dances begin, and then comes the real test for the young man. In the mixed dances the woman asks the man to be her partner. Happy indeed is the young man who is asked by some woman at his first dance. He says of the first woman who asks him to dance, "She cut my cloth (kǭk lanā)." In that he refers to the skin he wears. The woman who asks him to dance cannot be a relative, nor may she be a married woman, though a girl who is engaged may ask him to dance. It is preferred that the girl asking him to dance should belong to a different sub-tribe (kwā). 882●

15: Oyler M-5 (ca. 1918) 1926 FJ23 Shilluk FJ23

882 After a boy has danced for a year or two, he may dance with a married woman who has no children. After another lapse of time he is eligible to dance with the mother of one child, and so on until he is eligible to dance [593] with any woman. A man never dances with his own wife. Often the girl who first dances with a boy is in love with him, and sometimes they later get married. Such marriages are usually happy. If a young man [558] is not asked by a girl to dance with her within two or three years of his initiation, it is not likely that any girl will ask him to dance with her, as the other girls would ridicule her for dancing with an unpopular man. [581] Such a man usually experiences difficulty in getting a wife, as no woman wants to marry a man who is unpopular with the women. The mother of the young man who has been asked to dance prepares a feast for the 881 girl who asked him to dance, and sometimes the girl prepares a return feast for the young man and some of his friends. Many an old man speaks with great respect of the girl who first asked him to dance. When a man is dancing with a woman he calls her (cīgā) " my wife."

883 If a boy makes unseemly haste to call on the young ladies after his 513 initiation, his father is angry, and says, " Is your reason for dancing to get the right to call on the women ? "

553 After a boy has danced he takes a second name. He may choose his own name, often from something he has done, or from a cow he has bought. If he cannot think of a suitable name he may ask his friends for suggestions. In some cases an older man may go to him and say, " Do you have a name ? " If he replies in the negative, the man may make a suggestion. The boy does not announce his name to his parents. They may hear his young friends call him by his new name, and they ask, " Is that his name now ? "

428 If a man dies leaving only a small son who has not danced, they say, " His property is on the ground (jumę̱ ya piñ). Later when the boy 882 has danced, they say his property has been inherited (alukę̱).

561 People who are of the same age are called (tiiń ayaj). They are expected to help each other.

291 The girls may dance when they are very small, but they must wear a sheep-skin. Later, when the girl is larger, and her breasts begin to 881 develop (tiṇę̱ atwj) she wears a calf-skin, which is supplied her by her father. If she has no father or close male relative to get her a calf-skin, she will wear the sheep-skin until she is married, and then her husband